

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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No. 9

To Our Workers.

BY LILLIAN ADELE TOURILLOTTE.

Dear ones, be true! True to each impulse sweet
Of charity sublime; true to the gift
Of God within you; let your souls be glad,
Hands willing, and feet swift.

And then be brave! Brave in the hope that comes
Of resolution, born of that desire
To break the chains of error, lift the soul
Into a region higher.

Hold fast, dear ones, your faith in One who knows,
And, knowing, leads us into what is best;
Who crowns your labors, gives you light divine,
Until he bids you rest.

Working Notes.—What is the annual meeting, who can attend, and who can vote? are questions frequently asked. We are glad of questions because they indicate interest. If the following answers are not sufficiently full and satisfactory, we will try again. The annual meeting of the Woman's Missionary Society has of course always been held as its name implies, but formerly it was in connection with the denominational anniversaries. When General Conference was reorganized and anniversaries discontinued, our annual meeting was necessarily held by itself, in different states at different times; the only difference being that, having more time for the session, a greater number of public meetings were possible, and all became more interesting. Several new features have recently been introduced, such as the young people's evening, for instance. *Everybody* interested is most cordially invited. This year the meeting, as already announced, is to be held in the Roger Williams church of Providence, R. I., and the ladies there are making preparation to freely entertain all who may attend. It is very desirable that each state be well represented. Any person, man or woman, who is a life member of the Woman's Missionary Society (that is, one who has paid twenty dollars into the treasury and been enrolled as a life member), or anyone who has become an annual member by paying one dollar into the treasury, either through a local auxiliary or to the general treasurer, is entitled to vote, and every such member should feel a personal interest in this very important meeting. If you cannot be present, pray that those days of hard work may be filled with wisest plans and most consecrated service, affecting, as they must, not only the smallest auxiliary, but the work at Storer College, in India, and our whole field. At the annual meeting, too, the workers meet and greet one another, and in special conferences get suggestions and inspirations for future usefulness. See announcements in the body of magazine and on fourth page of cover. . . . The fiftieth anniversary of our national organization—originally called the Freewill Baptist Female Missionary Society—was observed at Ocean Park in August. The first meeting of the society, however, was held in October, 1847, and the October HELPER will be a souvenir of that event. It will contain an historical account of the society, portraits, brief sketches and reminiscences of some of the earliest workers, poems and songs used at the anniversary meeting, with other attractive matter. As it is difficult to get information regarding this early organization, outside of the book of records and old files of the *Morning Star*, it is hoped that many extra copies will be desired. In honor of the golden anniversary the October HELPER will be bound in white and gold. . . . The costume of the Bible woman represented on another page is slightly different from that of our own Bible women whose *sari* is more simple and who do not wear the nose ring. . . . Miss Gaunce, the treasurer of the Woman's Society in India, writes that although the price of rice has gone up, the majority of the native women have paid their subscription for the year. How many American members of auxiliaries appreciate what sacrifice this means? . . . The articles in the *Cosmopolitan* by Julian Hawthorne, are of increasing interest. In the August number he graphically describes scenes from the India famine, and speaks in high praise of the missionaries and their work. This is the more noticeable since it has seemed to be the fashion of late, in certain literary quarters, to decry the work of missionaries in every land. Such superficial observers

would be better informed if they read in that admirable compilation, "The Great Value and Success of Foreign Missions," the impartial statements of authors, travelers, merchants, statesmen, skeptics, and Christians alike. . . . In her thrilling "Famine Experiences in India," Pundita Ramabai writes, "Why do not good Christian people in England and America send money to the missionaries in this country, who are so anxious to help the poor people, and are trying hard to do as much as they can for them, but cannot do more for want of means? The great motherly heart of missionary ladies is yearning for the dying children. . . . Let benevolent people send generous donations to them for feeding and caring for the Lord's little ones." Miss DeMeritte receives and forwards any moneys for such relief work.

THE DIVINE HEALER.

BY MRS. V. G. RAMSEY.

[Reprinted by request.]

THE following was suggested by an incident published in the first volume of the HELPER, of a dying Japanese woman, to whom the ninth chapter of Matthew was read, and who evidently in that supreme moment was able to exercise that faith which is unto salvation :

There's a voice that comes over the waters—
A voice from that far distant land,
Where our sisters are wearily waiting
The touch of the all-healing Hand.

They have sat in their blindness for ages;
Soul-sick they have died in their sin;
Their prison-house bolted and guarded,
No ray of light entered therein.

But the Sun that shall lighten the nations
Has pierced e'en their walls with his beams,
And the captives who slept in their fetters
Awake from their long night of dreams.

But they wake in the dimness of twilight,
In the terror of palsy and pains,
And cry for the floods of the sunlight,
For the strength that shall shiver their chains.

They have heard of our wonderful riches!
And a share of our bread they implore—
Shall we give them the crumbs from our table,
As we do to the dogs, and no more?

O women, whom Christ has enlightened!
O women, whom Christ has set free!
Ye were sick, with a touch he has healed you!
Ye were blind, he has made you to see!

O tell to your perishing sisters,
Who cry out to you in their pain,
The tale of the wonderful Healer,
Who never was sought for in vain.

O tell how his hands are o'erflowing
With gifts of salvation for them,
How he's clothed with his love like a garment,
And they live who touch but the hem.

INDIA'S WOMEN.

"TELL the ladies of England, there are many of us in the zenanas who love the Lord Jesus. . . . The Lord is at hand; I know about Jesus my Saviour coming to fetch an old woman, and mine eyes shall see him."

The sentence fell from one of India's "shut in" 40,000,000. Thank God, even to their darkness the "everlasting light" begins to shine. Have we ever realized the number of women in this vast Indian Empire, women for whom we are responsible?

"There are in India 140,000,000 women, 40,000,000 of whom are shut up in zenanas; of these 25,000,000—one in every five—are widows, doomed to a desolate, degraded life. 77,000 of these widows are little girls under ten years of age."

One hundred and forty millions of women! Four times as many as the total population of Great Britain. The mind can scarcely grasp the figures? And how much darkness and misery lie behind them—the entire absence of the joys of family life, the evils of child-marriages, the sufferings of Indian widowhood. The great majority of these women have never heard of the Saviour, and worship their own cruel idols from fear, not from love—their only hope in a religion full of superstition and almost incredible folly. But how should they know better? No one has ever been to tell them of the love of Christ, "and how shall they hear without a preacher?"

What is being done for these 140,000,000 women? Thirty-four Protestant missionary societies are at work, with a total of 711 missionaries. This includes all Protestant missions of every denomination and nationality, European, American, and Eurasian. If the women of India could be equally divided between the lady missionaries working for them, each one would have 195,000 under her care.

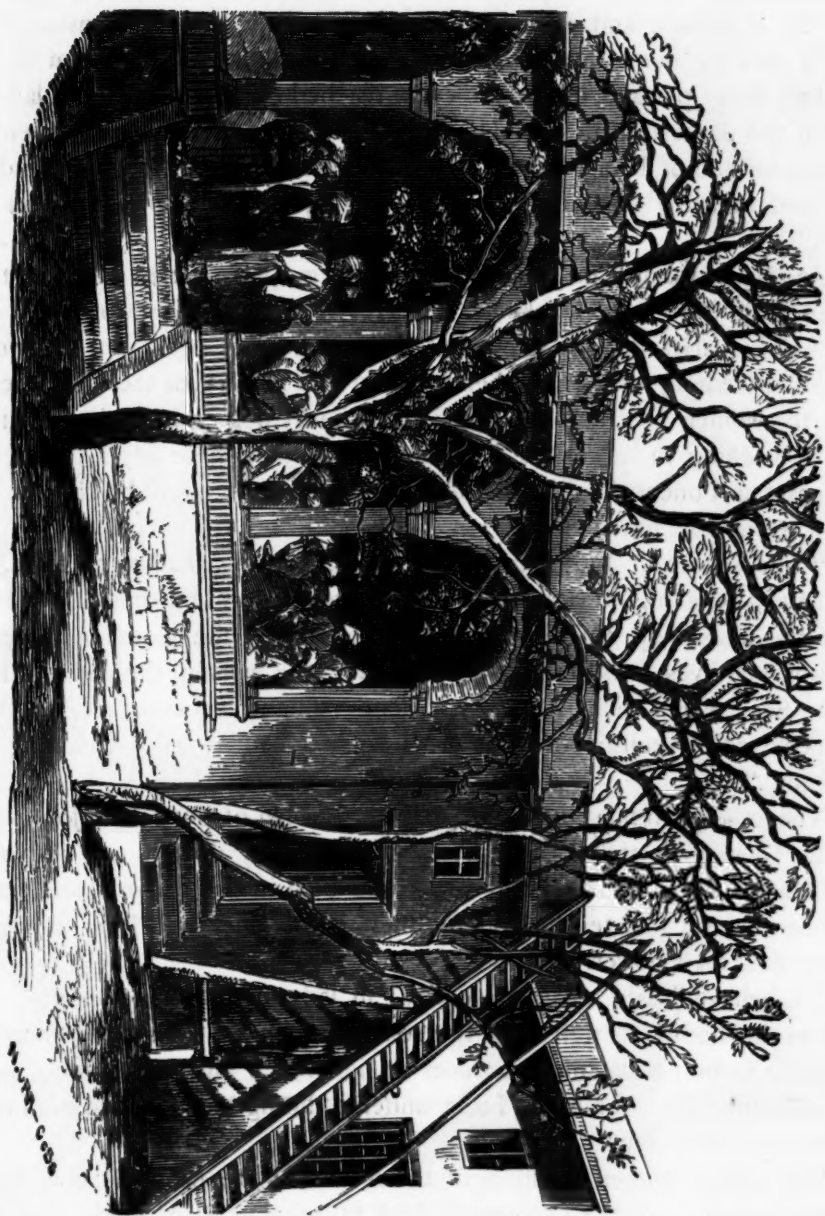
If we have never yet done so, it is surely time that each one of us should honestly before God ascertain our own individual responsibility in this matter. Are we doing all we can? If not, let us seek to know his will, and then "whatsoever he saith unto you, do it."

Among the agencies at work for India's women is the "Z. B. M. M.," or

THE ZENANA, BIBLE, AND MEDICAL MISSION.

Founded in 1852, "to make known the Gospel of Christ to the women and children of India," it works on unsectarian lines, co-operating with evangelical missions, or working where no one else has gone. It has stations at thirty-four centers, and employs eighty-seven European missionaries in normal and day schools, medical missions, and visiting zenanas, schools, and villages, assisted by native Bible women.

INNER COURT OF HOUSE IN INDIA.



"The imagination is apt to invest the zenana with the gorgeous surroundings which are usually associated with Indian wealth and rank. The reality, however, is prosaic and even commonplace. Instead of a mansion it is frequently nothing more than a bare mud-wall, or a long narrow room at the end of a dark dingy passage, or an attic even, reached only by means of a ladder. It is often the darkest, dirtiest, and most wretched part of the establishment. The inmates, instead of being dressed in oriental magnificence, are simply and plainly clad, and in many instances the place is suggestive of a prison rather than a home."

As zenana women may never go out, the gospel must be taken to them by women, if they are to be reached at all. It is not always easy work.

"Missionaries do not often find their hearers absorbed in the wonderful story of redeeming love, even when it is told in a zenana for the first time. Very often the women are more occupied in curiously observing their foreign friend than in listening to her message. They very seldom have any sense of sin. A high-caste girl once plainly said that low-caste people might be sinners, but she herself never committed sin!"

"The women of India sit in darkness and in the shadow of death. True, they have a religion, but it is a religion of terror and without hope. The character of the idols they worship only serves to deepen the gloom and despair of their spiritual lives. As children they are taught to worship the goddess Kali."

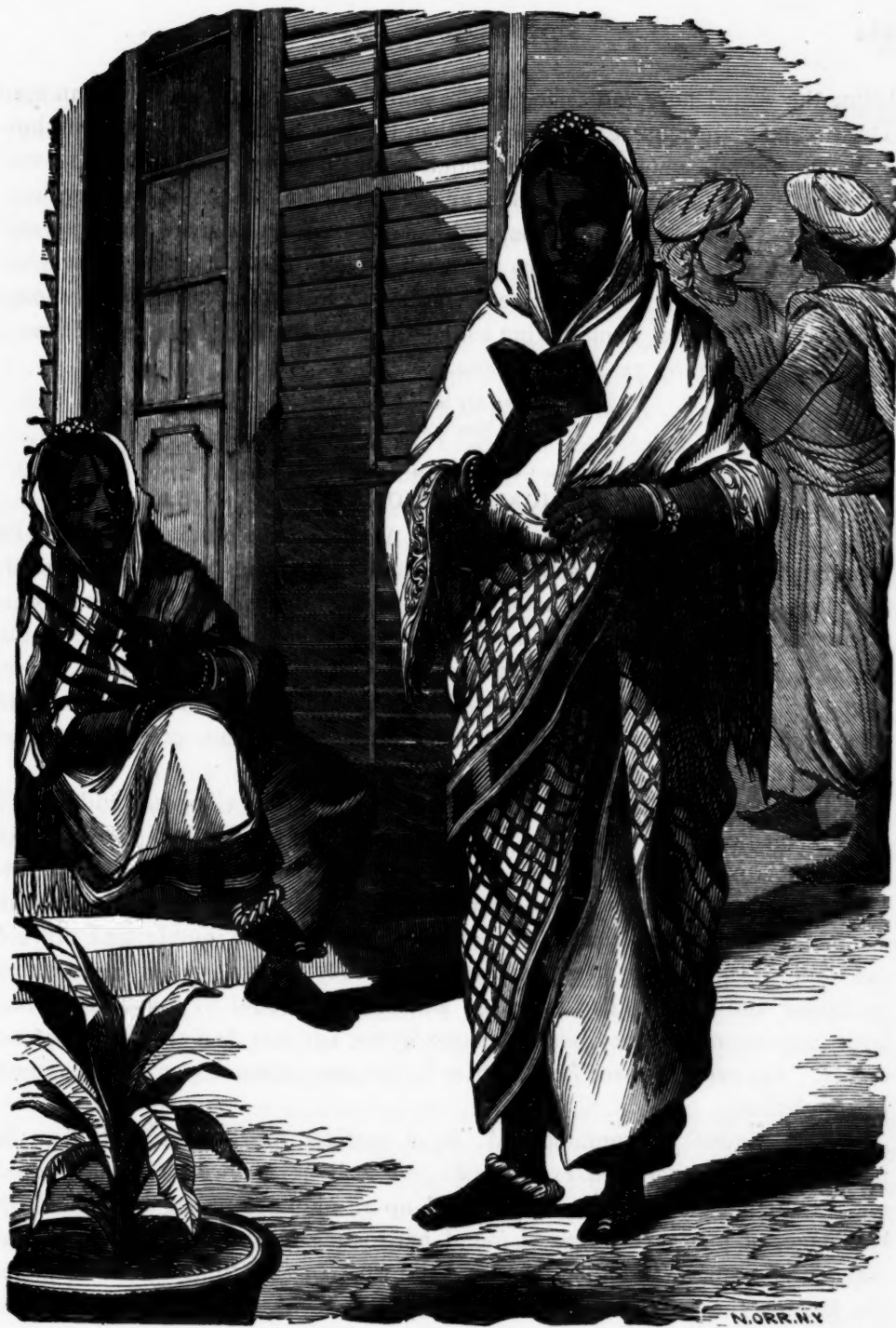
"'See,' said a sick child, 'her bloody tongue, wicked face, cruel hands, and necklace of skulls; our gods are terrible, I cannot help screaming when I see them.'"

The mission brings them not only the gospel of hope and joy, but seeks also to "heal their sick." Seven fully qualified lady doctors are at work, and the "Doctor Mem Sahibs" find a welcome both in rich zenanas and poor mud dwellings, where the teacher often enters with difficulty. It is impossible to overestimate their power.

"I believe," said a native banker, "in lady medical missionaries; they do good to the bodies as well as to the souls of men. . . . Native women doctors are totally incompetent, and rely more on ignorance and superstition than skill. The sufferings that women in India undergo during sickness are such as would fill any heart with pity."

The native women gladly avail themselves of the hospitals now opened at different centers. At the Duchess of Teck Hospital at Patna alone over 190,000 patients were attended last year.

Efforts are also being made to reach India's millions of village women. Accompanied by native Bible women, the missionaries go from village to village,



NATIVE CHRISTIAN BIBLE READER.

telling the gospel story and selling Bibles and Testaments to those who can read. These women are more easily reached than those in towns; most of them, however, are entirely untaught, and it requires much patience and love to work amongst them. There are 589,840 villages in India. Each missionary has a large district under her supervision, and can often hardly do more than visit each village once a year, or once in two years, while multitudes are entirely unreached. How great the need of consecrated lives to go forth and "preach the Gospel not where Christ was named," but to the thousands in the towns and villages of India who have never yet heard of him.

"I gave My life for thee,
What hast done for me?"

—*Regions Beyond.*

NEED OF MEDICAL MISSIONARIES IN INDIA.

THE first medical missionary to leave America for a heathen land was Dr. John Scudder. In 1818 a lady patient loaned him a little book. It told of the sufferings of the people of India. The reading of that book kept the young doctor awake at night, caused him to walk the floor, and finally decide to turn his back upon prospective fame and fortune, and leave New York city, with his young wife and child, for India, where he labored thirty-five years. Seven of his sons became missionaries, five of them physicians, and his grandchildren are following his example.

THE poor of India, in the cities, but especially in the villages, stand sadly in need of medical help. It is a wonder how they live at all, when the income of an entire family is often less than two annas a day, even in the best times. Living always on the verge of starvation, with almost no protection against summer's sun or winter's cold, drinking filthy water from a muddy tank in which the whole village washes itself, they are never really healthy, and fall easy victims to disease and death. The incurable among them would by themselves form a large population—458,000 blind, 126,000 lepers, 191,000 deaf and dumb, 76,000 insane. Yet even in lower Bengal there is just one public dispensary to 270,000 of population.

Miss Emma J. Cummings, M. D., a medical missionary in India, thus narrates a case in her own experience: "I shall never forget (I wish I could) one experience that I had; I was called up at midnight to see a woman in the last stages of puerperal fever. I found her tossing and muttering in a delirium that ran into stupor and then death. I did what I could to make her comfortable, bathing the hot skin, moistening the parched lips, etc., then inquired if the child—born seven days before—were living. One of the women answered indifferently, 'Yes, it's alive.' I asked where it was, and she replied, 'O, it is in

there,' pointing to another room, 'but never mind the baby; it's not worth while to do anything for it; it is nothing but a girl.' "

I went at once and found the poor little thing lying on a rough cord bedstead, with only one thickness of thin cloth beneath it. It had never been washed, and for four days had not been fed, and every tiny bone was visible through the drawn skin. Physician though I am, my eyes filled with tears as I took up the little skeleton. I did what I could to save, but a merciful Father took the little soul to where it would be loved and developed, even though it had been 'only a girl.' The mother died a few hours later, but I wonder if you ladies, in your refined homes, can imagine the death scene in India? No sooner did they learn that death was near than the neighbors began to swarm in, until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chests and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side. I could not keep them even from throwing themselves full weight on her poor chest, laboring harder and harder to give her breath, and when I wanted to give her a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother strike her to make her swallow! I saw that I could do no good, and, as the strain was too severe to be borne unnecessarily, I left her two hours before she died."

A lady medical missionary laboring in India tells the following experience: "A rich husband (merchant caste) brought his wife to me for treatment. He said she was sixteen, and they had been married eight years. 'She was good wife, do everything he want, wait on him and eight brothers, carry water up three flights of stairs on her head. Now what will you cure her for? She suffer much. I not pay too much money. When it cost too much I let her die. I don't care. I got plenty wives. When you cure her for ten shillings I get her done, but I not pay more.' I explained to him that her medicines would cost more than that amount, and he left, saying, 'I don't care. Let die. I can have plenty wives. I like better a new wife.' "

Dr. Macphail makes a strong point in the following paragraph: "The loss of the miraculous power of healing no more absolves the church of Christ from obeying her Lord's command than the fact that she no longer possesses the pentecostal gift of tongues frees her from the duty of acquiring new languages in order to spread the Gospel."—*From "Murdered Millions."*

THERE is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*Dr. John Hall.*

THE PHILLIPSBURG AUXILIARY.

BY MRS. THERA B. TRUE.

Pres. The appointed hour for our meeting has arrived, and without any delay the exercises will begin. Will Sister Melody lead in singing "Where Are the Reapers?" . . . We will read the fifty-fifth chapter of Isaiah. . . . Let us pray. . . . We will sing "Tell It Again." . . . The secretary will read the minutes of the last meeting.

Sec. [Reading.] Society met [date two weeks preceding] in the church parlors; fifteen members present. The devotional exercises were conducted by the president, during which special prayer was offered for our missionaries; minutes were read and approved. The treasurer reported for the last quarter as follows: Receipts—balance \$3, dues \$5, special donation \$2, collection at public meeting \$10; total \$20. Disbursements—paid to treasurer W. M. S. \$12, to western fund \$2, for four copies of the MISSIONARY HELPER for the Sunday school, \$2, for leaflets \$1; total \$17. Delinquent dues for the quarter \$4. The report was adopted. Voted that the treasurer make special effort to collect all dues. Voted that the standing committees and the agent for the HELPER report at the next meeting. A motion was made and seconded that \$25 be appropriated for the support of a native teacher in India. The question was laid on the table till the next meeting. The HELPER program for monthly meetings was then followed. Adjourned to meet at the parsonage in two weeks.

Pres. Are there any corrections to the minutes?

Mrs. N. Madam President,* no mention was made of the reading of the letter from Dr. Helen Phillips.

Pres. The secretary will note the correction. If no other errors are discovered, the minutes are approved. Has the agent for the HELPER any report to make at this time?

Agent. Madam President, I have called on the supposably most susceptible member of each family represented in our church, and have received ten renewals, five new subscriptions, five conditionals, and fifteen refusals. I have also received three unsolicited subscriptions, one from a Presbyterian minister whose parents were Free Baptist, one from a friend who is a literary scholar, and one from a high school teacher. Total number of MISSIONARY HELPERS now taken, including those in the Sunday school, 25.

Pres. What will you do with this report?

* Anyone who addresses the chair, except one who seconds a motion, should wait to be recognized by the president before proceeding. For example, Mrs. Brown rises to make a motion, and says, "Madam President"; the president then says, "Mrs. Brown," and Mrs. Brown makes the motion.—EDITOR.

Mrs. S. Madam President, I move that it be accepted and the agent requested to furnish a digest of the refusals for our study at our next meeting.

Mrs. M. Madam President, I second the motion.

Pres. [Stating the question.] Are there any remarks? . . . [Puts the question.] All who are in favor of the motion will say "Aye." . . . Those opposed, "No." . . . The motion is carried. . . . We will now listen to the report of the committee on membership.

Mrs. C. [Chairman of committee.] Madam President, your committee having been informed that something definite was expected, commenced soon after our last meeting to make a canvass for members. Our hopes were high and our enthusiasm increased as we thought of the benefits to our work and the individual blessings which would follow our successful efforts. We expected to have this room so well filled that we should be obliged to adjourn to the church. Our hopes have not been fully realized, as you can see, yet we have secured eight new members, five of whom are here and have already paid their dues. Three of these are from the young people's society, two have recently moved into the place, and the other three had been thinking of the importance of helping in the work, but had been waiting for an invitation. The canvass is not quite completed.

Pres. What will you do with this encouraging report?

Mrs. K. Madam President, I move that the report be accepted and the committee continued.

Pres. The latter part of the motion is out of order, as this is a standing committee.

Mrs. K. Madam President, I withdraw the latter part of the motion.

Mrs. H. Madam President, I second the motion.

Pres. [Stating the question.] Are there any remarks?

Mrs. L. Madam President, I think we should encourage the committee by accepting the report, and should supplement their work by individual effort.

Pres. [Puts the question.] The motion is carried. . . . We trust the committee will have an additional report at our next meeting. Before hearing the report of juvenile work, let us have some singing. *Mrs. B.*, will your little daughter sing what she sang at the last missionary concert?

Eva B. Sings, "Jesus Bids Us Shine."

Pres. Miss D., chairman of the committee on juvenile work, will now report.

Miss D. Madam President, for several months we have been trying to interest and organize the children. We now have a mission band of twenty-five members, which meets once in two weeks, and which has taken two shares in

Miss Barnes's salary, and has sent a box of supplies, picture cards, dolls, sewing materials, etc., to India. We have placed a birthday mission box in the Sunday school, which has taken three shares in Miss Barnes's salary, and has voted to have an appropriate concert on each of General Conference special days. The junior society has a missionary committee, and has mission meetings quarterly. It raises \$10 annually towards supporting the young people's missionaries. We find a surprising readiness on the part of the children to act, but a lack of encouragement from some who ought to show their sympathy in this work. With determination to push the work, and praying your hearty co-operation, we submit the report.

Pres. You have heard the report. The chair awaits your pleasure.

Mrs. L. Madam President, I move its adoption.

Mrs. S. Madam President, I second the motion.

Pres. [Stating the question.] The chair hopes there may be some discussion on this question.

Mrs. O. Madam President, I am in favor of adopting this report, thereby not only approving it, but also promising our co-operation. I am thankful that systematic work has been begun with the children, and I believe our committee has acted wisely in introducing missions in all branches of juvenile work. And, more than that, I would give the children an opportunity of observing the four special days set apart by General Conference for our benevolences. I believe, in order for any branch of our work to succeed, there must be a loyalty to the denomination, and that must rest upon a loyalty to God's word.

Mrs. H. Madam President, I may be out of order, but I feel that success with the children largely depends on home influence. If we adopt this report, the responsibility will follow us into our homes. The reason so many children grow up in Free Baptist families without affection for or interest in Free Baptist principles and enterprises is because these things are not talked of and taught in the home. The literature is known only by its pure, appealing face. The missionaries are as myths to the children, and the church meetings have an air of mystery about them which the children are never invited to explore; while, if family worship be conducted at all, it is after the children have retired from the room or while they remain stolidly in sitting posture. I am for adopting this report, for I believe it points the way to a new kind of home missions.

Pres. [Puts the question.] The motion is carried. . . . Is the special committee on relief work prepared to report?

Mrs. K. Madam President, we have begun to pack two barrels of clothing to be sent under the direction of Miss Salmon. Articles for the same are to be left at my house within a week. Next Friday evening we will have a social at

Dr. Brown's to raise money for the ministers' relief fund. We have also met with a committee from the W. C. T. U., and helped to arrange a program for an Armenian meeting, half the proceeds of which are to be credited to our society.

Pres. You have heard this rich and suggestive report. What shall be done with it?

Mrs. E. Madam President, I move the report be adopted and the committee continued.

Mrs. G. Madam President, I second the motion.

Pres. [Stating question.] Any remarks? . . . [Puts the question.] The motion is carried. . . . The adoption of this report means more work for us all. . . . The discussion of the question in regard to our appropriations was postponed until this time. Shall we appropriate \$25 annually for the support of a native teacher in India?

Mrs. D. Madam President, I am in favor of the question, for we are apt to be more interested when we are working for some special object.

Miss L. Madam President, I think it would be lovely to correspond with a native woman, and feel that we were responsible for her support.

Sec. Madam President, the ladies who have just spoken are undoubtedly sincere, but I am opposed to the measure from principle. Our auxiliary is a part of the Y. M. Society. We partake of its honor or its disgrace. It has made its appropriations and sent out its apportionments, and if some of these are not accepted it will increase the burdens of the more loyal societies. I am opposed to taking up any more work until we are assured that the obligations of the Y. M. society will be fully met.

Pres. If there are no further remarks, the vote will be taken. [Puts the question.] The motion is lost. We will now sing "While the Days Are Going By."

Mrs. A. Madam President, I move that the secretary be instructed to bring to our meetings the published official communications relative to our work.

Pres. The chair hears no second, but will decide that to be one of the duties of the secretary.

Mrs. D. Madam President, do you not think it would be helpful to our mission work in general if our church covenant were more frequently read?

Pres. Most assuredly.

Mrs. D. Madam President, I move that we instruct the secretary to suggest to the corresponding secretary of the Conference Board the advisability of placing the covenant in a conspicuous place in the *Year Book*.

Mrs. H. Madam President, I second the motion.

Pres. That may be a good idea, but perhaps it would be out of place for us to offer the suggestion.

Mrs. E. Madam President, I move that the question be laid on the table.

Mrs. D. Madam President, I second the motion.

Pres. [Puts the question.] The motion prevails. We have a few moments more, and if there is no objection, our pastor will be invited to come in and give us a report of the mission conference which he recently attended. [A message is sent to the study.]

Rev. M. [Enters and the members rise to greet him.] Madam President and ladies, I am glad to see so many present at the missionary meeting. I know I shall preach all the better for its influence next Sabbath. Have you sent for me to pass an examination in the origin and history of missions? If so, I fear you will find me deficient.

Pres. O no, Brother M., we only ask a short report of the missionary gathering which you attended last week.

Rev. M. Certainly. I have in my pocket one I had prepared for my own use, and will be glad to read it to you. [Reads.] "The meeting was interdenominational and twelve denominations were represented. Four American missionaries were present, all having come recently from the Orient; also two native preachers, one from India and one from China. One entire afternoon was given to the report and discussion of woman's work in missions. I listened to several eloquent addresses, but most powerful of all was the unifying spiritual influence which characterized the whole session. Reports of the work from every part of the globe were encouraging, except from Turkey. There are thousands of volunteers now waiting for funds to send them to the whitened fields. The earth is the Lord's and the fullness thereof, yet money cannot be obtained with which to send the bread of life to all of earth's famishing ones. Ten thousand dollars were raised towards prosecuting the work, but the waves of inspiration and consecration there set in motion are measureless, boundless, eternal."

Pres. Thank you for this interesting and encouraging report. The chair trusts it will help us to more fully enjoy the books in our reading course.

Mrs. J. Madam President, I wish to announce that the ladies' aid society will meet at Mrs. Smith's next Wednesday afternoon. Each one is invited to bring sewing materials and an article of food. The gentlemen will be expected to tea.

Pres. As is our custom, special offerings for our work will now be received, and of course every part of the room will be visited. Miss Eva B. and her little friend Mamie S. will assist us in this pleasant duty. [Collection is taken.] Our next meeting will be in two weeks at the church. We hope all the members, both old and new, will be present, and a cordial invitation is given to any one

interested in the work. Brother M. is cordially invited to be present and to induce as many of the brethren to come as he can. The HELPER program will be used, and its value is evident.

Rev. M. Madam President, thank you ; you may look for some visitors.

Pres. We will now sing the Doxology, after which Bro. M. will ask God's blessing upon us and our work.

Rev. M. Offers prayer. . . . Adjournment.

ANNUAL MEETING.

THE annual meeting of the F. B. Woman's Missionary Society will be held at the Roger Williams F. B. church, Providence, R. I., Oct. 5, 6, 7, 1897.

Tuesday afternoon at two o'clock there will be a meeting of the board of managers, which will continue through Wednesday morning.

Wednesday afternoon the annual meeting will be held. Reports of the treasurer, home secretaries, and committees will be received. At 4.30 a sand-map exercise will be given. At 7.30 a service of interest to all will be held. The president's [address, report of the corresponding secretary, and addresses by missionaries, with music, will be the special program for the evening.

Thursday at 8.30 a half-hour prayer service will be followed by unfinished business, presentation of delegates, and election of officers. At 2 P. M a workers' conference will be held. Your committee has planned to make this exercise one of the most interesting as well as helpful meetings of the convention. The following topics will be discussed : (1) "How To Make Auxiliaries Helpful." (2) "MISSIONARY HELPER." (3) "Storer College." Thursday evening will be especially interesting to the young people. Addresses upon the following subjects will be given : "How To Engage Young Women in the Auxiliary Work of the Woman's Missionary Society," "Young People in Missions," and "Juniors in Missions."

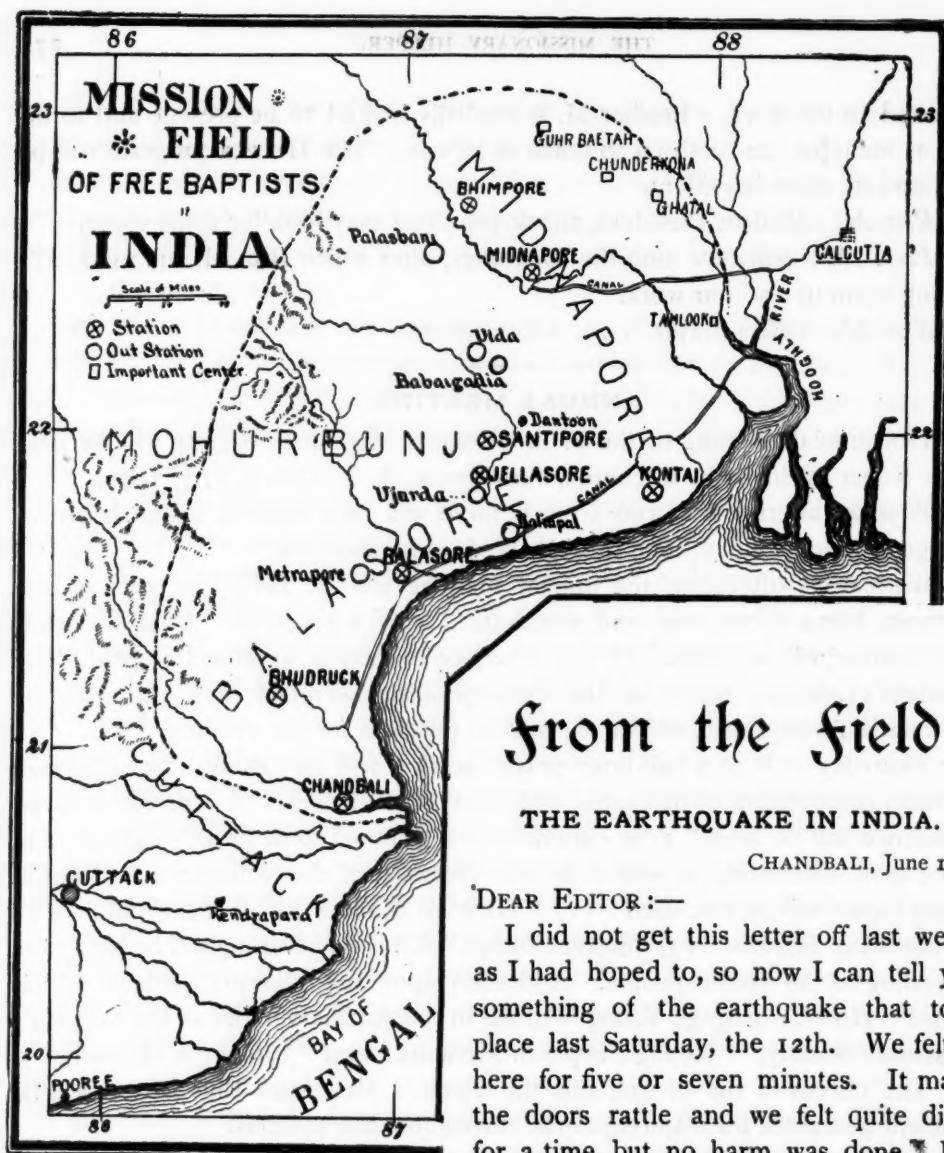
The chorus of the church and the talent of Mrs. Anna Ellis Dexter will be sufficient guarantee for inspiring music throughout the sessions.

A full program will be given on the cover of the September HELPER.

The Rhode Island District sends greeting to every F. B woman, and invites you to accept its hospitality.

ALICE M. METCALF, *Rec. Sec.*

THE IN Japan there are no cows ; the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for foreigners ; there are but few dogs, and these are neither used as watch-dogs, beasts of burden, nor in hunting ; there are no sheep, and wool is not used in clothing—silk and cotton being the staples. There are no pigs ; pork is an unknown article of diet. There are no goats, mules, or donkeys in Japan.—*Exchange.*



From the field.

THE EARTHQUAKE IN INDIA.

CHANDBALI, June 18.

DEAR EDITOR:—

I did not get this letter off last week, as I had hoped to, so now I can tell you something of the earthquake that took place last Saturday, the 12th. We felt it here for five or seven minutes. It made the doors rattle and we felt quite dizzy for a time, but no harm was done. But in Calcutta and many other places great damage was done to buildings. You will learn that from telegrams. We have as yet heard nothing directly from Midnapore, though the papers say that some buildings were badly cracked. No harm was done in Balasore to our mission buildings, nor to any other, though one house that was badly cracked before had one of the cracks enlarged, Miss Phillips says. It seems to have been felt all over India at the same time.

All well here. All our missionaries are usually well, I think.

Yours in His name,

E. L. COLDREN.

LETTER FROM MISS COOMBS.

The months fly past and I am astounded to find so long a time has gone by since my last letter was sent to the HELPER. The hot season has come and gone and the rains are upon us, but the heat this year was not so unbearable as some years for we had frequent showers which checked it each time, and kept vegetation from getting so burned and brown, and besides we did not have the distress for water of the year before. But the famine has kept steadily increasing, and creeping farther and farther this way as the rice is used up and the prices rise in consequence. It cannot grow less till this year's crop is harvested, and that will not be for some months yet. We are praying that a full harvest may be granted. If not, many districts must be well-nigh depopulated.

The plague has abated till only occasional deaths are reported, and we hope the scourge has passed, though the possibility of its return with next cold season will hardly allow those in the afflicted districts to breathe freely till one cold season has gone by.

Now into the midst of these devastations has come another calamity of different form, causing not so much loss of life as destruction of property, and distress and exposure at this inclement season. An earthquake of unusual force and duration has shaken well-nigh the whole of India, destroying in some places the mud huts of the poor along with the palaces of the rich, and the public buildings of Government, till rich and poor are sharing whatever can be found for shelter—outhouses, storerooms, stables or tents. All these circumstances have combined to dampen the enthusiasm which would have been shown in this Diamond Jubilee year, and in many places the demonstrations which were being prepared were given up. The earthquake was felt all through our mission, but not as in other parts, and no damage was done except the cracking of some walls, and in the midst of all the woes which have beset the land we have been kept in comparative prosperity and the hand of our God has been "good" upon us. Our people show a wonderful faculty for adapting themselves to circumstances, and I have wondered at the fewness of complaints when many of them must be living on much less than their usual allowance when rice is at its normal price, and yet we hear very little about it. Of course there are those who are always poor, and now they are miserably so and must be helped according to their need, but the large majority are pulling bravely on with food prices at nearly double their former rates.

Our work goes steadily on and we have bright spots to encourage us. Four were baptized from our Sabbath-school not long ago, five at Dainmari, and two at Ulda, with others waiting their opportunity.

Our Q. M. at Babagadia last month, where Mrs. Burkholder and I were the

only white faces, was a most helpful and cheering session. Cheering in that it showed the ability of the brethren to conduct meetings themselves, and in their evident enjoyment in and profit by the study of the word. The little church there entertained us most cheerfully, though they are but few and the delegation from outside was larger than usual, but their arrangements were so well made that everyone had more or less benefit of all the meetings.

Though the literal earthquake affected us comparatively little, we have had a metaphorical one which has sent Mr. Stiles across the oceans, Mr. Wyman from Santipore to Midnapore, Mr. Ager from Bhudruck to Santipore, and in its lesser effects sent Miss Landes from this house over to Mr. Hallam's, Dr. Mary's Dispensary down to the schoolhouse, and she and I have changed from the east rooms of the house to the west. It was as unexpected as that of the 12th of June, but of somewhat longer duration, and now that we are settled again we cannot call it specially disastrous as at first we feared it was to be. We are hoping Miss Butts and her "charges" are safely home, and that Mr. Stiles will find his wife much better and *some* time return with her to the work which he loves so well, and for which he is so well fitted.

L. C. COOMBS.

Midnapore, India, July 6, 1897.

WORK AMONG THE TELUGUS OF CHANDBALI.

BY E. L. COLDREN.

THE Telugu country is some distance from here on the south of Orissa. But there are two or three hundred Telugus here doing coolie work. About ten years ago we had a Telugu preacher two or three years. He had a class of boys in the day and Sunday schools. He taught them many nice hymns. We were always pleased to hear them sing, there was so much music in their tunes, and they sang with so much zest.

For the past six or seven years there was no one here to work among them in their own language, and they do not understand much of Oriya. About three years ago a Telugu pundit, a heathen, began a school among them. Some time after Mr. Coldren, for a small consideration, induced him to bring his boys to the Sunday school. There they were taught the lessons in Oriya. One boy understood it very well, and would explain it to the others or translate it. The pundit went into the class of Hindu pundits taught by the native pastor. Last November a Telugu preacher from the south country came up here to get work. After a time he was engaged for the work, and he brought his family. His wife was a Bible reader in the Canadian mission, so on coming here she at once took up the work among the Telugu women. She seems a bright, interesting woman, but as she could only speak or understand Telugu I could not talk with her.

Her husband understands some Oriya and English. She is learning Oriya, however, and I hope soon to be able to talk with her.

They are now living in one of the Telugu villages, and next to their house is one for their meetings and Sunday school. Now that the Telugus have a meeting house for themselves, where their own language is used, many of them attend the meetings and Sunday schools. There have been two prayer meetings a week during the cold season, and much interest is manifested among some of them. Three of them were baptized a few months ago, including the pundit and his wife. The other was a young man who used to be in the Sunday school some years ago when the other Telugu preacher was here. They have twenty-five or thirty children in the Sunday schools, and some grown people.

Pray for them, dear friends, that the good work among them may go on and increase, and that many may be brought from darkness into the light of the gospel.

TREASURER'S NOTES.

WE have received for the famine fund, to date, \$329.01. I am reminded, by a letter from a lady in Rhode Island, how many resources there are which can be utilized for others if one only has the disposition. I will quote from the letter, as it speaks for itself: "The inclosed piece of money [a \$10 gold coin] was given to me for a pocket piece, but I cannot conscientiously keep it when there are so many needy ones in the world."

Some of the young people have been sending money for the famine need. It is a good thing to early awaken sympathy for suffering, not for the sake of dwelling upon it, and so becoming unhappy, but helping to relieve it.

The society is always glad to hear from our institutions of learning anything that indicates an interest in missionary work. Just now it is the New Hampton Institution, from the young ladies' missionary society, which has been organized a long time.

All who attended the annual meeting of the F. B. Woman's Missionary Society, in Lowell, one year ago, will be interested in the coming annual convention to be held in the Roger Williams church of Providence, R. I. In other parts of this number of the MISSIONARY HELPER the program will be given in detail. I wish here to give a special notice, that I will meet all treasurers of Yearly Meetings, Quarterly Meetings, and local auxiliaries who may be present at some hour during the session, which will be announced after the convention convenes. I think we could spend an hour or a half-hour very profitably together, in an informal talk about the treasurer's office and duties. I have an impression that the home secretary will be glad to announce an hour when she

will meet presidents of Yearly Meetings, Quarterly Meetings, and local societies.

One feature of the meeting ought to be widely advertised, and that is the Workers' Conference of Thursday afternoon. The intention is to have each subject of the afternoon, "How To Make Auxiliaries Interesting," "The MISSIONARY HELPER," etc., opened by some interested person, to be followed by discussion. This will give the workers an opportunity to express opinions, ask questions, and present the difficulties which they meet in the work. It is very desirable certainly that there should be a large delegation of our workers present, as it affords such a glorious chance for us to get into personal touch with one another, and to plan for all departments of the work in a way that will enlist the sympathies and co-operation of the largest numbers. LAURA A. DEMERITTE, *Treas.*

AMONG THE MAGAZINES.

The Atlantic Monthly, always individual, holds its own place securely, unmoved by the airy charms of the more popular periodicals. The August number is of usual excellence. HELPER readers will be peculiarly interested in the article on "The Strivings of the Negro People," and the strong and sympathetic story of anti-slavery days, "Out of Bondage." The paper on "American Forests" is timely and relevant; the story of "The Holy Picture," by Harriet Lewis Bradley, is a beautiful and delicate bit of literary work, and each article has real value in its particular province of thought and expression. Boston, Houghton, Mifflin & Company. Yearly subscription, \$4.

Regions Beyond is an attractive missionary magazine published in London, England. The excellent paper, clear type, and fine illustrations would serve to introduce it favorably, even if the name of Dr. Guinness were not upon the cover. Editorials, original articles, and selections bear evidence of loving and consecrated, as well as talented labor. Copies can be obtained in this country of Fleming H. Revell Company, New York.

The American Kitchen Magazine. A Domestic Science Monthly. Among the many practical articles to be found in this home-keeper's help is a series on "The Chemistry of Cooking and Cleaning," by Ellen H. Richards and S. Maria Elliott. The most fascinating feature to many house mothers is "From Day to Day," a department of notes, queries, and correspondence, conducted by Mrs. Lincoln. Boston, \$1 per year.

Table Talk. A monthly magazine devoted to the interests of American housewives. This spicy periodical contains in its August number articles on "Cooking in Camp," "A Memory of Camp Life on the Plains," "Wild Fruits as Foods," with seasonable menus, housekeepers' inquiries, etc. The "Entertainment" department is of especial interest to young people, this number containing hints for a Hindu social. Philadelphia, \$1.

Helps for Monthly Meetings.

OCTOBER.—"THE NEED OF MEDICAL MISSIONS."

A medical missionary is a missionary and a half.—*Robert Moffat.*

SUGGESTIVE PROGRAM.

Current Topic : Discussion of suggestions contained in "The Phillipsburg Auxiliary."

Hymns : "Waiting at the Pool," "The Great Physician," "Where the Living Waters Flow."—*Best Hymns.*

Scripture reading, selections by the leader from Matthew, chapters 9 and 10, and John 9.

Prayers for God's blessing upon the medical missionary work in every land, as well as that of our Dr. Mary Bachelor at Midnapore, and the preparatory work of Miss Shirley Smith of Hillsdale, Mich.

Different members tell briefly the great need of medical missions in Africa, China, India, Korea, and Siam, and the successful gospel efforts in the same countries.*

Reading, "The Divine Healer."

Extracts from article, "India's Women," and letters from missionaries, in this number.

General conversation.

When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall five hundred yards high." To-day, in the province of Bengal alone, one hundred thousand women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*

"HE who plants missions, and he who conserves that which others have planted, are among the immortal benefactors of mankind."

* See "Murdered Millions," a pamphlet of 96 pages, by George D. Downkott, M. D. 121 East 45th St., New York. Price 15 cts.

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."

THE LESSER MINISTRIES.

A flower upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid.
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay,
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

O what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

—J. Buckham, in *Churchman*.

MRS. CATHERINE BOOTH.

MRS. EMMA BOOTH-TUCKER gives the following pleasant account of her mother, the lamented Mrs. Booth, "the Mother of the Salvation Army":

"I think I see her—the light of our home, the inspiration of our childhood, the ideal of our ambitions, the repository of our confidences, the guardian angel of our souls, and now the beacon of our lives as we sail earth's sea towards the same blissful Harbor in which she has dropped anchor forever.

"Those home scenes—what pretty pictures in my memory they form! The early morning walk, when warmer muffles or lighter clothing, as the weather required, were selected by her careful hand—those kisses at the garden gate and inspiring reminders to be good and kind one to the other, as we sallied forth, a nursery battalion of eight strong, for our happy canter.

"Did her public duties conflict with her care for us, her love, her solicitude for our welfare? Was she less a mother because she was so much a warrior? O no! Never was mother more of a mother than mine, in the truest sense of the word. There was nothing of the blue-stocking about her. She was a model of simplicity and homeliness. To see her in the nursery one would never imagine the powerful preacher. And yet the same attention to details, the same keen insight into character, the same infinite capacity for reaching the heart and dealing with the conscience, the same inability to put bitter for sweet and sweet for bitter, to smooth over wrong-doing and to call sin by soft names, characterized her in the nursery as in the pulpit.

"Some shine the least in their homes, the most abroad. The searchlight of intimacy shows up rifts in character which are lost sight of in the more distant

landscape of publicity. With my beloved mother it was far otherwise. Her mind, so great to grasp and grapple with the grandest problems of the work, seemed equally able to stoop to the minutest detail of domestic life.

"Those tears! I can almost feel them drop again in scalding heat of earnest longing upon my arm. We wore, as was customary, short-sleeved frocks, and how often in those little prayer meetings, between the light of day and the lamp of eventide, she gathered us around her knee for 'a talk with the Lord!'

"And it was indeed a talk with him as face to face—a soul-outpouring of her deepest, tenderest wishes for her children, and yet so simply spoken, so clearly demonstrated by tone and tear and look, that even the youngest among us could understand.

"I remember with what earnestness she would tell the Lord that she would rather her boys should be chimney-sweeps and her girls the poorest of servant-maids, and thorough, unflinching disciples of Christ, than princes and princesses to join the half-hearted multitude who hold his doctrines in the one hand and the world in the other. And though perhaps some of us could not gauge the full meaning of every word, we realized the genuine earnestness of her choice, and echoed 'Amen' with all the strength of our young souls.

"I think I see her, the folds of her carefully protected dress concealed by the large checked apron, her face as bright and her smile as uplifting as the sunny rays which shot through the kitchen window upon the busy scene. Piles of raisins here, potatoes freshly peeled there, dough newly kneaded, placed temptingly to rise within reach of the fire's glow, while our mother's clever hands are busily engaged on some other dainty which is to serve as a happy surprise to the children.

"And ever and anon she would turn to the pen, ink, and paper that were placed ready at hand on the side-table, to jot down the thoughts and inspirations that were to make her audiences alternately weep or tremble as the shafts of divine conviction pierced their way into each conscience-smitten soul. Perhaps that was what lent such special pungency to my mother's sermons, gave them such an atmosphere of sanctified common sense, that they were not manufactured in the seclusion of a library, but jotted down with a babe at her bosom, or in the midst of household duties that were necessarily heavy, with eight children to care for and the limits of a narrow pocketbook to keep within.

"Few who saw our neat, well-fitting clothes imagined that they had been home-made. Often would my mother be questioned as to who her tailor might be. A surprised visitor would often catch her cutting out our garments with her own hands, and at night, when we had lovingly been tucked up to sleep, the hum of the sewing machine would serve as lullaby, lasting often till a late hour,

only interrupted by the voices of the general, my mother, and others engaged in earnest council on the future of the work.

“ ‘ Here, Kate ! ’ I seem to hear my father the general’s voice ring through the house, as he would call from his study for my mother to review some article, letter, or newly formed plan. In a moment, and without a seeming effort, she would bring to bear upon the absorbing topic of the hour her clear judgment and far-reaching intellect. To us children it was in itself an education to listen to our parents’ conversation, and as we came to years of discretion, one by one we entered into those miniature councils of war, which were the embryo of the greater gatherings of later years.

“ As we grew up, our home somewhat changed its character. I think I see it now, each bedroom strewn with papers, reports, correspondence—the busy center of some department of the work. By force of circumstances, when officers were scarce and funds were low, we became one by one the general’s staff. He could rely upon us for understanding, and, to the uttermost of our ability, carrying out his wishes. Indeed, our home became more like a general’s tent upon the battlefield, with the hurried, ceaseless tramp of soldiers marching here and there, and with the continuous boom of cannon in our ears. And yet it was a strange combination of peace with war, of rest with ceaseless activity, of joy in the midst of tribulation.

“ But it was on the platform that my mother was best known to the public. I often wondered what could be the secret of her popularity as a preacher, for she was one who never held back her sword from blood. The straightest truth was given forth in the most pointed words, and yet with an unction and a tenderness that disarmed either criticism or opposition. Week after week the same rows of carriages would be drawn up before her hall, the same crowds of eager listeners would hang upon her lips, and each series of meetings would conclude with continually increasing congregations, while numbers of all classes and characters of sinners would throng the mercy-seat for salvation.

“ I think I see her in those early army days when our soldiers were few, bands had not been heard of, and my mother had often to stand, single-handed and unaided, to face the large and refined audiences drawn together by the mere announcement of her name. Her vehement denunciations of wrong-doing still ring in my ears—her bold advocacy of the right, her championship of the oppressed, her zeal for the cause, her beautiful self-forgetfulness, her transparent simplicity, her invincible courage, all, all are written as with iron pen in the rock of my memory forever.

“ She is gone ! And yet her spirit seems to hover over our army host. Her teachings are engraven upon our banners ! The inspiration of her life is still present with us. Her example has encouraged a glorious crowd of women warriors to rise up and follow in her footsteps.”

Words from Home Workers.

MAINE.—We held our thank-offering service in May—Sunday evening. The vestry was well-filled and all present enjoyed a feast of good things. The program which followed was taken from the *HELPER*—but somewhat changed by the committee chosen from the auxiliary. The badge (blue and gold) was worn by the members of the auxiliary. Collection was taken and boxes opened which contained Scripture texts with the thank-offerings. The amount was about \$10, which was very gratifying to the committee in charge. These thank-offering services grow more and more interesting every year, and the interest is spreading throughout the society.

JENNIE GREENLEAF.

North Berwick.

IN MEMORIAM.

[Brief tributes to our promoted workers will appear in this department, as space will allow, but verses cannot be used.]

LIZZIE NILES, daughter of Hanson and Amy Niles, was born in W. Oneonta, April 8, 1842; died May 17, 1897. She was educated at "Friends" Academy, Union Springs, N. Y. Being possessed of good ability and a heart in sympathy with all that is good and true, her life was one of blessing to the community in which she lived. She was a member of the W. C. T. U., and strong indeed were her convictions on the questions of temperance and woman's suffrage. Though a member of the "Friends" society, she labored with the Free Baptist church, there being no organization of "Friends" in this village. She was a teacher in the Sunday-school, a frequent attendant at the prayer meeting, an earnest worker in the Christian Endeavor society, and, since its organization, a period of nearly twenty years, a leading member of the W. Oneonta Woman's Missionary Society. Truly we miss her in all departments of work, and truly blessed is her memory. The W. M. S. submits the following resolutions:

Whereas God in his wisdom has removed from our midst our beloved sister Lizzie Niles;

Resolved, That in her death the community has lost a citizen much esteemed and the W. M. S. a true and valuable member.

Resolved, That we will cherish the memory of the deceased, and extend to the friends who most keenly feel her loss our sympathy.

ELLA M. CLARKE.

HARRIET M. HORTON.

MISS MARTHA PHILLIPS of the Pascoag, R. I., W. M. S.

Since it has pleased our Heavenly Father in his providence to take to himself our sister, Martha Phillips, and in view of the loss we have sustained by her death, and the still greater loss of those who are nearest and dearest to her, therefore,

Resolved, That we deeply mourn her departure, and sincerely regret the loss of her faithful Christian life; that as a member of this society, and also of our church, for nearly fifty years, her life was in every way exemplary, uplifting, and in accordance with the ideal Christian. We shall ever remember her readiness to respond to every good word and work, her noble, generous nature, and her fervent piety.

Resolved, That we express our heartfelt sympathy to the bereaved sister and other relatives, and may they find comfort in the thought that while they mourn she is rejoicing in the reunion of family and friends, in that home to which they are fast hastening.

MRS. A. S. HOPKINS.

MRS. W. E. DENNETT.

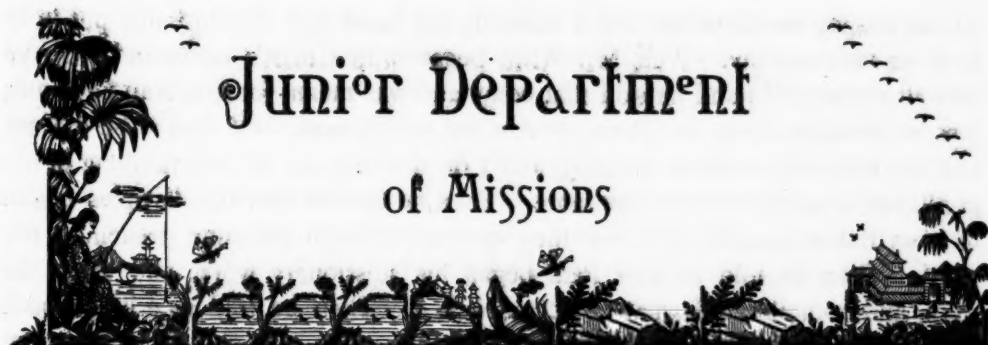
AGAIN we come bringing a brief tribute to a dearly beloved worker. Sister Mabelia H. Gibbs died May 7, 1897. She had been an invalid for nearly three years, which prevented her from meeting and working with us. She was a charter member of the W. M. S. of the F. B. church, Onsted, Mich., and faithfully performed the many duties which came to her as president, secretary, and agent for the HELPER; and with her talent for music added to the pleasure of our gatherings by singing and playing the "sweet songs of Zion." Her sweet and loving disposition endeared her to all who knew her. We miss her kindly greetings, and sweet memories of her will ever linger with those who were co-laborers with her for many years. With "love toward all and malice toward none," she has passed from our sight and sleeps beneath the flowers which loving hands have planted. They are fitting emblems of her sweet and pure life.

L. MOREY.

PUBLISHER'S NOTES.

The issue of the HELPER for October, containing an account of the semi-centennial of the organization of the first Free Baptist Woman's Missionary Society, bound in white and gold, (for further particulars see Editorial Notes in this number) will be of especial value to many as a souvenir, and also for reference in the future. Will those intending to order extra copies for their own use or for their friends please send in orders at once, that we may know how large an issue will be needed to supply all demands. Extra copies will be furnished at the usual price, five cents each. Address, ELLA H. ANDREWS,

122 Vinton St., PROVIDENCE, R. I.



FOR CHRISTIAN ENDEAVORERS.—THE TENTH LEGION.

It was a bright Saturday morning in May. The ten o'clock train on the Albany Road was carrying its usual crowd of suburbans into the city. A little group of schoolgirls in the forward car occupied two seats facing each other, and made a pretty picture with their bright, attractive faces and their merry chatter.

"What is the matter with you, Nan?" said Nellie Severance, the pretty girl with the fair, fresh face. "I do believe you have not spoken for five minutes."

"What do you suppose I've been and gone and done?" answered Nan, with a quizzical look. "You'll never guess."

"Got A's in all your lessons in this month's report," said Grace Merrill.

"Got engaged," said May Arnold.

"Joined the Society for the Promotion of Piety among the Parsees," said Nellie, with a laugh.

"Well," said Nan, "you are nearer to it than you thought, though that is not what we call it. I've joined the Tenth Legion."

"When? why? what is it?" came in the same breath from the three girls.

"A month ago. Because. It's a kind of a new, nineteenth-century edition of the famous Tenth Legion," said Nan, answering the three questions at once.

"Now don't tease, Nan; tell us all about it," said Grace Merrill. "You know you are aching to tell."

"All right, I'll tell; only you mustn't laugh. I did not speak about it sooner because I was afraid I should not keep it up; but I like it so much better than I thought I should that I'm going to persuade you all to join. I don't know how long it will take, but I warn you that I am going to begin on you now."

"All right, go ahead. We are just pining to be persuaded," said Nellie.

"Well, it began with a missionary sermon about a month ago," said Nan. "I knew as soon as Mr. Winn gave out his text that it was going to be a missionary sermon, and I had only ten cents in my pocket; for of course I had spent

all my money on Saturday, and I made up my mind that I would not put in so little as that anyway. Well, Mr. Winn began with Christ's command, 'Go ye into all the world'; and he said that command was meant for me, Nan Seymour, just as much as it was for Peter, or Andrew, or Thomas. Of course he did not call my name right out in meeting, and I do not suppose he was thinking of me at all, but it meant me just the same. Then he told us how the disciples began to obey the command, and how they went all through Palestine preaching the word. Then he told us how Paul began his missionary work, and where he went, and something of what he accomplished. Then he told us a little about the pioneers in modern missionary work; and then he gave us a bird's-eye view of the world as it is to-day. Then he told us a little about the army as it is to-day. He said that the words 'Go ye' were our marching orders, and all of us could go or send. He said that we all ought to know where the fight was hottest, and how the battle is going, and what lands have been taken; and we ought to know at least the names of some of the officers, and some of the brave things they have done, and we ought to know the latest news from the front. I can't begin to tell you what he said, but he made me feel as though I did not know anything, and I was so ashamed to think that I had not even wanted to know. And then when he prayed that we might all be loyal soldiers, and that God would make us willing to give, and glad to give, I just made up my mind to begin right off. So when the box came around I made myself put in that poor little ten-cent piece, just to shame myself."

"But what has all that to do with the Tenth Legion?" said May Arnold.

"And what are you going to convert us to?" said Nellie. "Are all the members of the Tenth Legion going on a mission?"

"One of the members is going to know something about missions, anyway," said Nan.

"But you haven't told us yet what the Tenth Legion is," said Grace. "Is it another new society?"

"Hardly that," said Nan, "for there are no officers and no meetings, so far as I know. It is only an enrolment. It was started by the Christian Endeavorers of New York City, and now the United Society of Christian Endeavor has adopted it. Any one can belong who will promise to give not less than a tenth of his income to the Lord."

"But what is the good of promising, and why should one join the Tenth Legion?" said Grace, thoughtfully. "It seems to me there are societies enough already."

"It does not involve any more work," said Nan. "You simply write to Mr. Baer for a card, and then you sign this promise and your name is enrolled

with the others, and then you get the inspiration of numbers and the fellowship. I felt that I needed the help of the promise, and I like the feeling that, though I cannot give much, there are a good many others who are giving in the same way, and our gifts taken all together will count up. Why, just think, if a million of the Endeavorers should enroll in the Tenth Legion—and our president thinks there will be more than that one of these days—and if each of them should give only a dollar a year, that would count up to a million dollars. O girls, I'm glad I belong, and I believe that we shall have more than a million members one of these days, for surely that is included in our Christian Endeavor pledge. Isn't it a part of the 'whatever He would like to have me do'?"

"Why, Nan, you are really eloquent. I almost would sort of half like to belong, but how can I give a tenth of my income, when my income is just nothing at all?" said Nellie.

"But you have some money to spend this morning, haven't you?" said Grace. "It must have 'come in' to you in some way, whether you call it an income or not."

"Yes," said Nellie, "I have just ten dollars; but it will not begin to buy half the things I need, and I shall not have a cent left over."

"Don't you think, Nell, that we sometimes begin at the wrong end?" said Nan. "We take what we think we need for ourselves, and then if we have anything left over we are willing to give it. I know that is what I have always done, and I have only just begun to do the other way—and take out the Lord's money first and put it away to use for him, and then make the rest of it do for me. And I think I seem to have just about as much to spend too, or else the money goes farther. Of course I do not have all the things I want, or think I need, but then I did not before, and I think I come just as near it now; and then it is so much more fun to give. Why, I used to just dread to see a church collector or a contribution box, because I never had anything to put in; and if I did have any money I wanted it for something else, and it was like pulling teeth to give it. But now I feel so rich because I always have something to give, even if it is only a little. The only question is how shall I make it do the most good, and how much shall I give to this object and how much to that. And then, of course, when I have given some money I want to know what becomes of it, so I have been reading up, and I never had any idea how interesting the *Life and Light* and the *Missionary Herald* were. Why, girls, if you would just read the last number you would not only join the Tenth Legion, but you would feel as if your tenth was such a little to give when there is so much need, that you would try to get as many more members as possible, so as to roll up that million dollars quicker."

"Just what do you mean by giving a tenth?" said May. "Do you mean that I ought to give a tenth of my allowance, or of all the money that I get in any way?"

"Why, all the money that 'comes in' is income, isn't it?" said Grace.

"Yes," said Nellie; "I should think it means that out of every dollar I get I should give ten cents to the Lord. I wonder if I could do it. How do you manage it, Nan?"

"Do you remember, Nell, that lovely little jewelry box that Uncle Will gave me last Christmas? Well, you know I haven't much jewelry, and what I have looked rather cheap in that lovely box, so I thought perhaps missionary money would be more becoming to it, so I use that for my treasury; and whenever any money comes in to me in any way I drop a tenth of it right into that box, and there it is, all ready when called for. O, it is great fun to have a bank to draw on, and I like to see how much it will do. Why, girls, I already own a tiny little share in a village school near Ahmednagar, in India; and I think I must own at least one bottle of medicine in several hospitals in China; and I own a few nails in a home mission church out west, and a shingle or two in a parsonage; and I own a small share in one of those little Armenian orphans in Cesarea; and what is more, I know a little something about every place where my money has gone. I do not know yet all about the battle-field, or even where the battle is hottest, but I have learned the names of a few of the commanders, and something about the victories they have won. Do you know, girls, the more I read about it the more I want to give, and the more I give the more I want to read about it all. It works both ways. O girls, you just must try it!"

"I have a great mind to do it," said Grace.

"Let's all promise quick while we feel like it," said Nell, "for I am afraid I shall not do it unless I agree to it now, while I am all stirred up by Nan's preach. I think you ought to be a minister, Nan."

"Agreed," said May. "I'll promise it for a month, at any rate, and I will lay aside one tenth of the money that is in my pocketbook this minute."

"So will I," said Grace.

"Me, too," said Nell, "and if it works well I'll coax two more people I know to join. But here we are in Boston. I hope I shall not go into White's and order half a yard of Tenth Legion."—*Mrs. F. E. Clark, in Life and Light.*

By being loyal to our own church in particular we learn loyalty to the Church universal. That soldier cannot be true to his country and his flag who is faithless to his own regiment.—*Church Advocate.*

THE ROLL OF HONOR.

Ill., Campbell Hill, Children's Mission Band	2 shares
Mich., Mason, Children's Band	1 share
Me., Lewiston, Junior A. F. C. E., Main St. ch.	2 shares
N. H., Portsmouth, Junior A. F. C. E.	1 share
Mass., Haverhill, Class No. 5, Winter St., F. B. S. S.	1 share
Mich., Paw Paw, S. S.	2 shares
Me., Greene, two primary classes, F. B. S. S.	1 share
Mich., Kingston, "Emilie Barnes Mission Band"	1 share
N. H., Gonic, Junior A. F. C. E.	1 share
Me., North Lebanon, "Willing Workers"	1 share
Mich., Manton, F. B. Mission Band	1 share
Mich., Highland, Juvenile Mission Band	1 share
Mass., Melrose Highlands, Junior A. C. F.	1 share
N. H., Rochester, Junior A. C. F.	4 shares
N. Y., Poland, Junior C. E.	1 share
Me., Portland, Junior Endeavor Band, 1st F. B. church	2 shares
Me., Thorndike, S. S.	1 share
Me., Parsonfield, S. S.	1 share
Me., Parsonfield children	1 share
Me., Brunswick, First F. B. S. S.	1 share
N. H., Alton, Junior A. C. F.	1 share
Ill., Murphysboro, Junior A. C. F.	1 share
Me., Lewiston, Primary Dept. Pine St. S. S.	1 share
S. D., Valley Springs Mission Band	1 share
N. H., Milton, Junior A. C. F.	2 shares
Mich., Gobleville, A. C. F.	1 share
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Mich., Jackson, Junior Society	1 share
Vt., West Charleston, Junior Society	1 share
R. I., Providence, Mrs. Mira H. Brayton, Park St. Aux.	1 share
Pa., Keeneyville, Children's Mission Band	1 share
N. H., Laconia, Junior C. E., First F. B. ch.	1 share
Me., South Windham, a friend	1 share
N. H., Concord, Curtis Memorial ch., Junior Dept.	1 share
N. H., Hampton, "Pearl Seekers"	1 share
N. H., Manchester, First F. B. ch., Junior A. C. F.	1 share
N. H., East Rochester, Junior A. C. F.	1 share
Vermont, Lyndon Center, Junior A. F. C. E.	1 share
Maine, Island Falls, F. B. S. S. class No. 5	1 share
Maine, E. Corinth, Mrs. J. N. Noble	1 share
Mich., Mason, Willing Workers	1 share
Mich., Summerville and Pokegon Mission Band	1 share
N. H., Lakeport, Junior C. E., Park St. ch.	1 share
Minn., Nashville Center, Mission Band	1 share
Iowa, Waubeek, Junior A. C. F.	1 share
Minn., Huntley S. S.	1 share
Kansas, Union Valley, Children's Day	1 share
Maine, Topsham, Children's T. O.	1 share
Mass., Whitman, Intermediate A. C. F. Society of Bethany F. B. ch.	1 share
Minn., Elmore, F. B. S. S.	1 share
Me., West Bowdoin, children	1 share

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1897.

MAINE.

Augusta aux. for Miss Coombs's salary . . .	\$5.00
Augusta additional T. O.50
Bath North St. Juniors for F. F.	2.00
Brunswick 1st F. B. S. S. Miss Barnes's sal. .	1.00
Dexter F. B. ch. for gen. work W. M. S. . . .	5.00
Dexter F. B. ch.	5.00
Dover and Foxcroft ch. Mrs. Everett	4.00
Edgecomb Q. M. W. M. S. Miss Barnes's sal. .	2.71
Ellsworth Q. M. for Miss Carrie	12.50
Fort Fairfield aux. T. O.	14.00
Farmington Q. M. for Elizabeth in S. O. . . .	
Lewiston Main St. F. B. ch. Junior A. F. C. E. for Miss Barnes's sal.	8.00
Mapleton aux. for Paras	25.00
Saco aux. for Miss Coombs	6.75
Springfield Q. M. aux.	8.50
West Bowdoin W. M. aux. for gen. work . . .	14.00
West Bowdoin W. M. aux. for Miss Coombs . .	13.00
West Bowdoin children for Miss Barnes' sal. .	2.00

NEW HAMPSHIRE.

Bristol Mrs. S. J. Weed for W. M. S.	1.00
Bristol Mrs. F. E. Berry for W. M. S.	2.00
Bristol Junior A. C. F. for Miss Barnes . . .	2.00
Concord Curtis Memorial ch. Miss Barnes . .	3.00
Danville aux. F. F.	1.00
Danville aux. T. O.	9.40
East Rochester aux.	3.75
Epsom ch. F. F.	4.00
Epsom Mrs. Gilman Chesley T. O.	2.00
New Hampton Institute Young Ladies M. S. for H. M.	10.00
Suncook for Emily	5.00

VERMONT.

Enosburg Falls aux.	12.75
Lyndon Center aux.	2.00
Lyndon Center Juniors T. O.	8.75
Lyndon Center Juniors F. F.	5.00
Middlesex ch. Bertha Cummings	1.00
Middlesex ch. Anna Cummings	1.00
Middlesex ch. W. O. Cummings	2.00
No. Danville aux. for Mrs. Smith	8.50
Sutton ch. (\$20 of amount to constitute Mrs. Vina D. Burgin L. M.)	25.00
W. Charleston F. B. ch. for Mrs. Smith's sal. .	8.36
Wheelock Q. M. W. M. S.	5.85

MASSACHUSETTS.

Amesbury W. M. S. for Widow's Home . . .	5.00
Boston ch. Ladies T. O.	10.19
Chelsea F. B. ch. C. E.	12.00
Lowell Paige St. aux. for native teacher . . .	6.25
Lynn High St. ch. W. M. S. for native teacher	6.25

CORRECTION.—Money sent by Mrs. Ellen A. Copp of Hillsdale, Mich., constitutes her a L. M.; \$16 credited in May receipts to Lewiston, Me., Pine St. church aux., was a thank-offering. In Maine receipts for June "West Hobbs" should have read "West Hollis."

Whitman Bethany F. B. ch. Intermediate A. C. F. for Miss Barnes	4.00
Whitman Anna Ellis Dexter child in India . .	5.00
Wellesley Olive S. Bean for F. M.	10.00

RHODE ISLAND.

Carolina pocket piece for F. F.	10.00
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PENNSYLVANIA.

Keeneyville Children's Band for Miss Barnes .	4.00
Susquehanna Yearly Meeting for F. M. . . .	2.77

ILLINOIS.

Ava First F. B. ch aux.	2.20
Tamaroa W. M. S.	3.12
Tamaroa Miss Band	1.88

MICHIGAN.

Bath F. B. M. S. for Dr. M. Bacheler	10.50
Bath F. F.	6.42
Jackson F. B. ch. Juniors for Miss Barnes . .	4.00
Paw Paw S. S. for Miss Barnes	1.50
West Oshtemo ch. for Miss Barnes	1.42

MINNESOTA.

Castle Rock and East Castle Rock aux. for children in S. O.	12.50
Elmore F. B. S. S. for Miss Barnes	5.00
Nashville Mission Band	4.00
Sioux Falls aux. F. F.	2.50
Sioux Falls Band F. M.	3.50
Union Y. M. W. M. S. col. for H. M.	3.83
Verona aux. F. M.	7.00

IOWA.

Campton aux.	2.00
David Aid	1.90
Edgewood aux.	4.50
Estherville aux.	1.80
Lamont aux.	1.00
Lincoln aux. \$5 T. O.	9.00
Little Sioux Valley Q. M. aux.	2.70
Parrish for F. F.	1.00
Spencer aux. T. O.	15.00

WISCONSIN.

Dallas S. S. children for Miss Barnes	1.00
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CALIFORNIA.

Santa Ana Miss C. E. Leavitt for zenana work	5.00
Santa Ana Mrs. L. A. Hill for zenana work	5.00

Total \$458.97

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

per EDYTH R. PORTER, *Asst. Treas.*

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.